YV 127 128

/19 cont./

In the present report we use most of the extant data, and their compilation, ordering, and selection, together with our own personal contribution, constitute the study which we present here on the Indians of this part of Venezuela.

YV 114 128 ● [113]

For our purpose we followed the footsteps of the great Venezuelan ethnologist, Lisandro Alvarado, who, with the publication of his book, Datos Etnográficos de Venezuela /Ethnographic Data of Venezuela/, took a firm step toward the great task of compiling /20/ all the objective material written over the course of many decades regarding the native tribes of this part of the world (2).

YV [113]

2. Obras completas de Lisandro Alvarado /Complete Works of Lisandro Alvarado/, Vol. 4 (Ministerio de Educación, Dirección de Cultura y Bellas Artes). Caracas, 1956.

YV 128

Our report lacks uniformity with regard to the character and volume of material on the various tribes to which we refer, but this fact reflects precisely our present sporadic knowledge concerning the tribes, which, in the last phase of their autochthonous life, urgently invite the competent ethnologist to leave testimony of a human conglomerate of our ancient American continent. /Maps 5 and 6 appear here. Pages 21-176 are not included in the translation./

St Layrisse et al. D, E-6 (ca. 1960)1962 SQ18 Yanomama SQ18
Waica

We would best interpret our general culture historic problem in the sense of suggesting that there exists a high probability for the two different populations and culture types to represent simply variants of basically the same people and the same culture type. Archaeologists[30] have proved that the Meso-Indian culture type dates back to 4150 ± 80 BP (Manicuare), so that the *Warao* Meso-Indian culture type could actually date back to the time of their splitting off from the *Yanomama* who, for their part, continued to live in the Paleo-Indian tradition, and which, in turn, may date back to its most original form in Venezuela to 16,000 ± 300 BP and more.

In our particular case, then, the establishment of the genetic identity of two tribes with respect to the Diego blood gene has led us to assume that Paleo-American Man in Venezuela, although phenotypically different, is homogeneous for the Diego gene. Probably, in response to a changing environment, he developed two different culture types still traceable among his modern descendants. A detailed analysis of the contents of both cultures would greatly substantiate this hypothesis, but in the limited frame of the present paper we shall have to refrain from doing so.

In closing this discussion, we would like to underline the preliminary character of our hypothesis. The culture content of the Waica and of the Warao has not been fully described as yet; the linguistic affiliation of the two tribes remains to be confirmed by profound linguistic analysis; and genetically we have little more to go by than the behavior of mainly one gene. Nevertheless, taken together this kind of threefold evidence, in spite of all the existing limitations, appears to be much stronger than the single evidence available for any one of them, and it would be highly desirable to test similar cases along the lines described above.

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30 Cruxent and Rouse, 1958-59, vol. 1, tables 2 and 3.

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Film

An ethnographic film with synchronous sound in color will be available for classroom use late in 1968. It will illustrate Yąnomamö trading and feasting practices as described in Chapter 4. The movie was filmed by Timothy Asch, Director of the Center for Ethnographic Film Studies of the Department of Anthropology, Brandeis University, and Napoleon A. Chagnon, in conjunction with the Program in Ethnographic Films (P.I.E.F.) of Harvard University.

In addition, 8 mm film loops depicting various aspects of Yąnomamö behavior are currently available through the Ealing Corporation of Cambridge, Massachusetts.